2: Henry E-5 (1932-1934) 1941
SM3 Caingang SM3
Aweikoma

reaching for each other's genitals, but the Kaingáng, although they stand around holding their own penises, do not hold other men's.

In the whole mass of Kaingáng folklore there is one hundred-word story of a homosexual relationship between two men and another that tells of a male supernatural that was killed by a man because it sodomized him by trickery. I never heard a remark that alluded in any way to homosexuality. The men like to congregate together, and when the women are in camp they leave them and sit around in groups, weaving baskets or just talking. Sometimes a woman may join them because her husband is there, but even when the men are away the women rarely come together as the men do. They just visit. Like the indiscriminate playing of the children, these caressings, sleeping parties, and gossipings do not follow relationship lines. Whatever may be the specific obligations of cousins or brothers-in-law, they are completely lost sight of in these ephemeral, wholly casual masculine contacts. The basis for man's loyalty to man has roots in the many warm bodily contacts between them. The violent, annihilating conflicts among men in Kaingáng society were all among those who had never shared the languid exchange of caresses on a hot afternoon under the green arched shelter of a house nor lain together night after night under a blanket against the cold. The very transient, unfixated nature of these contacts leaves no grounds for jealousy. The relationships built on these hours of lying together with anyone at all bear fruit in the softening of conflicts that are so characteristic of the Kaingáng. Indeed, there is a patterned friendship between men that has woven this contact into its very warp and woof, and that is the friendship of hunting companions. Men who have hunted together day after day, raided the Brazilians together, slept together beside the same fire, under the same blanket, wrapped in each other's arms, hold this relationship above their kinship with their brothers. The consequences for the general integration of Kaingáng society are immeasurable.

The elaborate laws of sexual avoidance that chart the behavior of men and women in many primitive societies, dividing the entire community into the touchables and the untouchables, are undreamt of among the Kaingáng. Little boys and girls play together in rough and tumble. Brothers and sisters, brothers- and sisters-in-law and cousins, sleep next to one another, cross legs, or embrace one another. The corollaries to this are the marriages and love affairs among almost all classes of relatives. Only marriages between parents and children and between full brothers and sisters are avoided. Marriages between half brothers and sisters are rare.

A complete lack of emphasis on temperamental differences between the sexes permits to boys and girls, men and women, the same jocular and often violent sexual aggressiveness. The term for intercourse may have